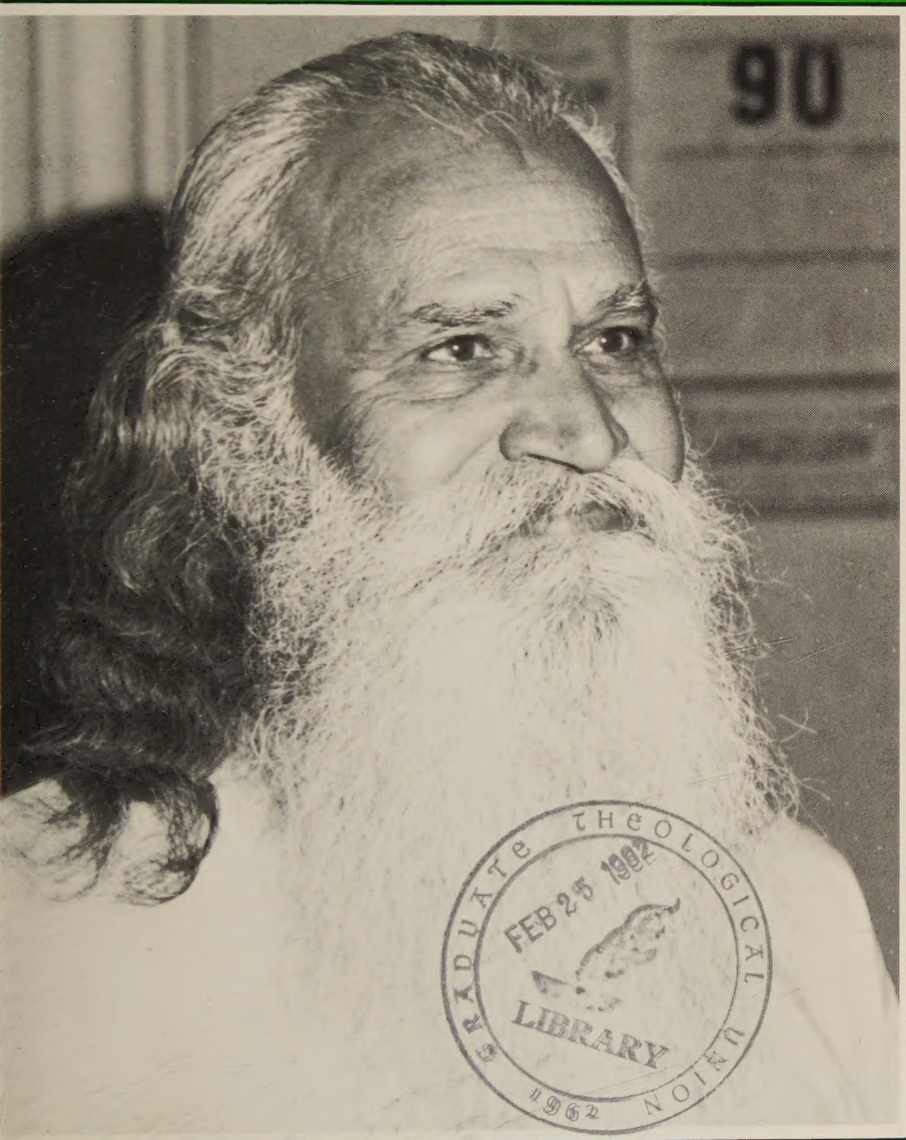


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AGE OF STRENGTH  
& HEALTH, OM COOKING  
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VITALITY

# Integral Yoga®



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UPCOMING EVENTS WITH SRI GURUDEV  
FEBRUARY, 1982--JUNE, 1982

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FEBRUARY

6	SANTA BARBARA CA.	Public Satsang
11 - 15	SEATTLE WA.	Unity in Diversity Symposium
20	SANTA BARBARA CA.	Public Satsang
21	LOS ANGELES CA.	Satsang & LOTUS Benefit
26-28	ST. PAUL MN.	Weekend Seminar - Twin Cities Yoga Society

MARCH

BUCKINGHAM VA.	Please check with the Virgin- Ashram for a schedule of even
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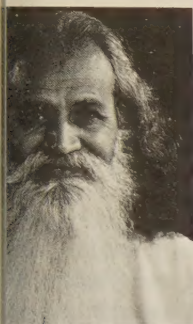
MAY

9 - 11	LEICESTER N.C.	Guest Speaker at the School of Spiritual Healing
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JUNE

1 - 7	ROME ITALY	Italian Yoga Federation
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# Integral Yoga®

The Teachings of Swami Satchidananda

Vol 13, No 1 February/March 1982

## VITALITY:

### SPECIAL FEATURES

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| <i>Sri Swami Sivananda</i>     | 7  | VITALITY THROUGH RELAXATION. The more we relax, the more we can do!              |
| <i>Sri Swami Satchidananda</i> | 9  | RELAXED AND REFRESHED. Sri Gurudev answers questions on maintaining vitality.    |
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## Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

## Letters to Sri Gurudev



Dear Swamiji,

The enclosed letter speaks for itself. It was written by a patient of mine who had a life-threatening illness called Toxic Shock Syndrome which you may have read about in the newspaper. I cannot claim to have expressed to her anything but the vague understanding I carry inside about what you have often, so eloquently, taught. Nothing original at all, certainly not "medical". Through these means and the book "To Know Your Self" one lady, searching for that inner light has received great and perhaps lasting benefit.

With affection,

Ray Palitha Rosenthal

*Dr. Rosenthal's patient writes:*

Again your actions leave me speechless with gratitude, with the absolute conviction that what you are trying to show me the paths and truths you are directing me towards, will save me and perhaps preserve me as to my life.

I am only 35 pages into "To Know Your Self," because my concentration lapses after 25 minutes. I feel already, though, that Swami Satchidananda has shown me what I want, even perhaps what I really am under all of this disease. I really would like to take you up on your offer to talk about it when I've completely read the book.

I must admit it seems almost worth having this disease to have met and received so much from you!

Nina, San Francisco



t Gurudev,  
 ever met this man, but he  
 friend of Purusha Hendrickson  
 oston. He's 23 years old  
 s in serious condition with  
 in his lung.  
 usha spoke with me, and I put  
 me on the prayer list here  
 Connecticut Ashram. Three  
 later here is the result  
 is faith in you.

*Swami Lalitananda Ma*  
 s the letter Swami Lalitanan-  
 eceived:

friend Purusha told me that  
 asked the people at the Ash-  
 say a "get well" prayer  
 during my stay in Faulkner  
 al. I'm so touched and ap-  
 pative. A few weeks ago,  
 recovering, I read Swami  
 danandaji's biography. While  
 the stories about his  
 ng and inspiration, I was  
 red; and I kept thinking,  
 sh Swamiji would touch me  
 ow." I even prayed in what  
 was an awkward way. Now  
 he, and all of you, have  
 ed me!

am getting much better and  
 be discharged by the end of  
 week. The symptoms that  
 nt me into the hospital have  
 disappeared or are under  
 pl. I feel wonderful.  
 ank you again.

*T.C., Jamaica Plain, MA.*

Friends,  
 en the Integral Yoga Magazine  
 es I feel Sri Gurudev has  
 ed my home! I truly feel  
 resence come from the pages  
 he were sitting beside me.  
 isit inspires me anew on the  
 with enthusiasm and joy. We  
 ll so blessed to have Sri  
 ev as our beautiful teacher.  
 Shanthi.

*B.H. Lincolnwood, IL. □*

## Integral Yoga® Magazine

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Sri Swami Satchidananda

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## Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spir-  
 itual teacher, and Guru of  
 the students of Integral Yoga.  
 He is dedicated to the ecumen-  
 ical movement, his motto being  
 "Truth is One, paths are many."  
 His main residences are in  
 Pomfret Center, Connecticut  
 during summer and Santa Barbara,  
 California in the winter. He  
 also travels widely, sharing  
 with people through every pos-  
 sible medium: Lectures, confer-  
 ences, radio, TV and newspaper  
 interviews, books and visits to  
 schools, seminaries, rehabili-  
 tation centers and many other  
 groups.

# Breath of Life

Sri Swami Satchidananda

from "To Know Your Self" edited by

Philip Mandelkorn

*Prana* is the vital energy or force that causes movement. All movement everywhere - even the movement within the atom, even the movement of thought - is caused by *prana*, the cosmic energy. Electricity is *prana*. Your breathing is *prana*. Your digestion is *prana*. The different functions have different names, but they are all the same current or force: *prana*.

You get *prana* from food, from the sun, and from the air you breathe. It's not simply breathing. The air stops at the lungs, but the *prana* goes throughout the body. Even though your lungs may be able to convert only part of the oxygen intake for the blood, the *prana* uses the other oxygen for all parts of the body. You are a bundle of energy. This vital force is *prana*. The practice of *pranayama* leads to the control, regulation, and mastery of this vital force. It is learning to control the *prana* and direct it as you want. Oxygen is a great panacea, a fine medicine for all kinds of poisons. The world will be much happier if it knows the importance of *pranayama*.

By practicing the breathing techniques of *pranayama*, the mind becomes clear and fit for concentration. *Pranayama* purifies the nervous system and eliminates toxins from the body and blood. With *pranayama* you can eliminate the mucus in the nose which causes most hayfever and sinus discomfort. *Prana* is also the best cosmetic. One of the breathing practices is called the skin brightener. It makes your head and entire face glow with vitality from the *prana*. This is not only Yoga wisdom, it's also scientific. Today scientists know that we normally take in only 500 cubic centimeters of air in a normal breath. By using deep breathing Yoga practices we take in 3,700 cubic centimeters of air in one breath. We should all do some breathing now and then. Every day do a little deep breathing.

## NO POLLUTION

*Prana* can never be polluted by anything. That's why we're still living in these cities. If the air around you is polluted, that's an excuse not to practice deep breathing. Between 4 and 6 A.M. there





pollution. You don't even  
to do anything. You will  
fit by just getting up and  
ing around. It's also the  
time to practice meditation.  
You must regulate the breath  
meditation because the  
th binds the mind to the  
. If the breath is regulat-  
the mind is too. Calm, slow,  
steady breathing will also  
the mind very calm. But  
re you calm the mind through  
, steady breathing, you  
ld become alert. In the ear-  
orning, you can reshuffle  
entire system, drive off  
siness, bring a kind of ex-  
ration all over the body,  
ve the tension from differ-  
places and bring harmoni-  
movement in all the cells  
ugh the breathing practice  
n as *bhastrika* or the bellows  
th.

efore meditation do three  
ds of quick expulsions of  
breath through the nose.  
sit relaxed but straight  
nothing against your back;  
chest well spread out. Take  
ll breath in and start send-  
the air out in little expul-

sions through the nostrils. The  
abdomen comes in as the air goes  
forcefully out of the nostrils.  
The breath comes in between each  
forceful exhalation. Ten or fif-  
teen such quick exhalations make  
up one round. The last expulsion  
should be deeper -- driving all  
the air out. Then take a slow  
breath in. Fill up the lungs and  
hold the breath. While holding it,  
bend the neck to bring the chin  
as close to the chest as possible  
in what is called the chin lock.  
It's like filling a balloon. You  
bend the neck and tie it so the  
air won't escape. Just hold every-  
thing there for about ten or fif-  
teen seconds. You might feel  
something like a mild electric  
current running about. There's  
no danger in it, so don't get  
excited. Then raise the neck and  
very slowly exhale through the  
nose. Make this exhalation com-  
plete by sucking in the abdomen  
near the end. Take one or two  
normal breaths and repeat this  
process for a second and a third  
round.

This will make the body feel ex-  
hilarated and alert the mind. Af-  
ter this, you may beautifully pre-

pare the mind for meditation with alternate nostril breathing, or by just slowly breathing deeply through both nostrils at the same time. Be sure to take in the maximum amount of air by expanding the stomach and the chest well as the air flows in. You may even raise the collar bone slightly at the end of the inhalation to allow more air in, but don't strain any muscles or the lungs while practicing this deep breathing. The exhalation is just the reverse. The collar bone drops, the chest empties, and then the abdomen flattens.

Sri Patanjali says that by practice of this *pranayama* the mind becomes clear and fit for concentration. Practice a few rounds of alternate nostril breathing before meditation and you will soon experience its benefits. Breathe out slowly through the left nostril, then in through the same nostril. Then switch, breathing out through the right side. Switch again and continue in this manner.

This deep breathing is the nerve purifying breath. Continue either using the alternate nostril method or just long full breaths for at least two or three minutes. Follow the breath with the mind. Feel how it comes in, how far it goes, and how it returns. At a more advanced stage you may hold the breath for a period before exhaling. But you should work up to that very gradually or you could hurt yourself.

### YOU ARE THE MASTER

The main purposes of *pranayama* are to purify the system and calm and regulate the mind. Should you ever feel upset, tense, or worried, do some slow deep breathing with full attention on

the breath, and you will easily bring the mind to a calm state. The *prana* and the movement of the mind go together. They're interdependent. If you regulate *prana*, you have regulated, then the movement of the breath, then the same pranic movement in the mind.

If you can control the mind you are the master. *Pranayama* helps you control certain parts of the body, certain muscles which are not normally under our control. By these practices we can thus control the mind. By controlling the breath you can control that *sur prana*. But go slow. Be patient. *Pranayama* should never be done in a hurry, nor should you try to advance too quickly because you are dealing with vital energy. Yoga scriptures personified *prana* as a deadly cobra. So remember you are playing with a cobra. If you play well and make the cobra dance well you will accrue many benefits. Do everything gently, avoid even the slightest strain, and never hurry.

Only a strong person can realize God. A spiritual person should be strong, not just mentally but physically too. Thus, one should learn to regulate and store vitality. *Prana* is wasted in many ways such as overindulgence in eating, sleeping, talking and sex.

### POWER BEHIND BREATH

How many of us are conscious of how we breathe? It just goes in and out fifteen or sixteen times each minute. Even though we don't worry about our life breath, the body seems to be interested that it should stay alive. That's why we are living. We do all kinds of things to destroy ourselves, but we still live. Isn't it surprising? What makes us live then? Probably He still has some work to do with us. □





# Vitality Through Relaxation

Sri Swami Sivananda

*from Science of Yoga, Volume 4*

has become very complex  
e days. The struggle for ex-  
nce is very acute and keen.  
e is unhealthy competition  
very walk of life. There is  
ployment everywhere. A great  
of continuous mental and  
ical strain is imposed on  
n humanity by its deaden-  
daily work and unhealthy  
of life.

ction produces movements  
movements cause habits. Man  
acquired many artificial  
ts. He has violated the laws  
ature. He has brought ten-  
to many muscles and nerves  
ugh incorrect posture. He  
forgotten the first prin-  
es of relaxation. He will  
to learn lessons from the  
the dog, and the infant  
t the science of relaxation.  
f you practice relaxation,  
nergy will be wasted. You  
be very active and ener-  
c. During relaxation the  
les and nerves are at rest.  
prana or energy is stored  
nd conserved. The vast ma-  
ty of persons, who have no  
rehensive understanding of  
grand science of relaxation  
ly waste their energy by

creating unnecessary movements,  
and by putting the muscles and  
nerves under great strain.

Some persons shake their legs  
unnecessarily while sitting. Some  
play the drum with their fingers  
on the table when their minds are  
idle or vacant. Some whistle. Some  
shake their heads. Some tap their  
 chests or abdomen with their  
 fingers. Energy is thus dissipated  
 through all these unnecessary  
 movements on account of lack of  
 knowledge of the elementary princi-  
 ples of the science of relaxation.

Do not mistake laziness for re-  
laxation. The lazy person is in-  
active. He has no inclination for  
work. He is full of lethargy and  
inertia. He is dull. But the per-  
son who practices relaxation takes  
rest only. Such a person has vigor,  
strength, vitality, and endurance.  
He never allows even a small amount  
of energy to trickle away. He ac-  
complishes much work gracefully in  
a minimum of time.

## PRODUCTS OF IGNORANCE

A person of easily irritable na-  
ture cannot enjoy peace of mind.  
His brain, nerves, and muscles are  
always under high tension. Every  
minute he wastes abundant muscular

and nerve energy and brain power. He is a very weak person though he may be endowed with physical strength, because he loses his balance of mind very easily. If you really want to enjoy unruffled peace and abiding joy you must try to possess a calm, controlled and balanced mind by eradicating worry, fear, anxiety and anger impulses.

You do not gain anything by worrying yourself unnecessarily and manifesting anger. Anger belongs to a brutal nature. Anger does injury to the brain, the blood and the nerves. You are not profited a bit by exhibiting anger.

By repeating an action, a habit is formed in the mind. If you worry yourself frequently, a worrying habit is developed. Your vitality and energy are drained away by worry, anger and fear. Why should you be afraid of anything at all when everything is nothing but your own Self? Fear, anger, and worry are the products of ignorance. The muscles and nerves of a victim of anger and worry are always under contraction and high tension.

Just as you relax your muscles after having finished your *asanas* and physical exercises, so also you will have to relax the mind after concentration and meditation. Relaxation of the muscles brings repose to the mind, and relaxation of the mind brings repose to the body. The body and mind are intimately connected.

The mind gathers experiences through the body and works in conjunction with the *prana*, senses, and body. The mind has influence over the body. If you are cheerful, the body also will be healthy and strong. When you are depressed, the body cannot work. Conversely, the body has some influence over the mind. If the

body is healthy and strong, the mind will also be happy, cheerful and strong.

By relaxing you give rest to the mind, to the tired nerves, to the overworked muscles. You have immense peace of mind, strength and vigour. When you practice relaxation of either the body or mind, the brain should not be occupied with extraneous thoughts. Disappointment, failure, indignation, misery, sorrow, anger, quarrels cause internal mental strain. The practice of relaxing the mind will remove internal mental strain and fill it with new mental energy.

Expel all fear, worry, and anxiety. Think of courage, joy, bliss, and cheerfulness. Sit for fifteen minutes in a relaxed state in a comfortable position. Close your eyes. Withdraw the mind from outside objects. Still the mind. Silence the bubbling thoughts. Think of anything that is pleasant. This will relax the mind in a wonderful manner. Think of the mighty Himalayas, the sacred Ganges, the striking scenery, a lovely sunset, the vast expanse of ocean, or the infinite blue sky. Imagine that the whole world and your body are floating like a straw in this ocean of Spirit. Feel that you are in touch with the Supreme Being. Feel that the life of the whole world is pulsating, vibrating through you. Feel that God Himself is gently rocking you on His lap. Then open your eyes. You will experience great mental vigor, and mental strength. Practice this and feel the power within.

During your daily activity stop your work for a few minutes and think of the peace of God. Remember that His peace and serenity is all around you, and that it fills the entire being from head to foot.



# Relaxed and Refreshed

*Questions, answered by Sri Gurudev*

## FROM JOY

*Question: What is the shortest way to regenerate forces during working day?*

**GURUDEV:** Proper relaxation and deep breathing. Don't get agitated by an improper attitude in your work. If you have a proper attitude in your work, you learn to love what you are doing, there's no need for regeneration. If we don't have a proper attitude in our work, we build up tension, we get tired, and we need some sort of regeneration. But if you always do things easy (but not lazy) you feel that you are serving humanity, not for your own personal credit but for their benefit, there is always a joy in doing it. You will never get overworked. Occasionally if you have a little tired feeling in your body, a few deep breaths will charge your body with prana and help a lot. If you have a Yogic attitude of life, you are not tired in your work; and so you don't need a long sleep. Only when you are exhausted do you

need to sleep for a long time. If you have a selfless attitude in your daily life, your mind will not be tense and your body won't be that tired. When you go to sleep, a mind which is free from all worries and anxieties will go to sleep very easily like a baby. You will get a sound sleep very quickly; and if you get a good, sound sleep even in three hours of sleep you can regain all the energy and wake up fresh.

## TOO MUCH SLEEP

*Question: I have always used sleep as an escape. Please give me advice to stop myself from wasting time on sleep.*

**SRI GURUDEV:** I would say if you can't do anything better, it's better to sleep! You can avoid a lot of problems that way. But if there is something important to do, you won't sleep anyway; sleep won't come. Until the time that you feel that urge to get the job done, it is something like a baby saying, "Mama, please wake me when I am hungry." Don't worry; the hunger itself will

wake you. You can't be sleeping always. Don't worry about it. Maybe this is the opportunity for you to sleep. There may be a time when you can never get sleep.

However, if you still want to limit your sleep, find out the reason why you are sleeping so much. Maybe you are run down physically, or you overeat, or you have no aim or ambition in life.

Ambition should be there in life. "What should I do? Should I eat, sleep, and waste my time? Is it for that purpose I am in this world?" Even an animal does a job. A plant does a job. "I'm a human being. I must be useful to people, otherwise I'm just wasting my time."

Have you heard the story of Napoleon? He slept perhaps half an hour, and even that was on horseback on the warfield. People with great ambition - whether right or wrong - don't sleep that much because they are occupied with something. Sri Ramakrishna always said, "Two types of people don't sleep. One is the spiritual seeker. He won't waste his time in sleeping. The other is the thief!"

### NOT ENOUGH SLEEP

*QUESTION: I have been in and out of Yoga for several years. I have difficulty sleeping. And when I do sleep I don't feel rested. Can you recommend something so I can find the inner peace?*

**SRI GURUDEV:** Well, first of all be regular in your Yoga practice. Inner peace cannot be achieved overnight. Keep trying.

See what brings restlessness into your life, and avoid those things. Too many problems, too many worries also bring sleeplessness. If you are not sleep-

ing because of your problems and worries, analyze them, bring peace into the mind. Then you sleep like a baby. Instead of ing and taking pills to sleep, find out the cause of the sleeplessness and remedy it.

The easiest way is just to continue your Yoga practice. Wherever you are just spend some time, morning and evening, form your asanas, pranayama, meditation. All this could be done in about an hour and a half in the morning and maybe another half hour in the evening. If you can spare even that much time for the sake of your own soul and peace of mind, then you are just wasting your time. You spend hours and hours just to earn a few dollars. If you can't spend a few hours to take care of your own soul, then you deserve to be suffering.

### GROWING IN SUPPLENESS

*Question: Why can't our bodies keep the flexibility and ease they are born with?*

**SRI GURUDEV:** Babies' bodies are so supple and so pretty, so relaxed. They seem to be made of rubber. Slowly the bodies get tense, become rigid; and we say simply that the child is growing. The child need not grow in stiffness. He or she can still grow with the same suppleness.

Think of the windows and doors of your house for a moment. If you leave them unused, either closed or open, for a long time the hinges get rusted, they get stiff. The stiffness is caused by the rust that is formed on the hinges. In the same way, the parts of the body are also very loose in the beginning. Gradually certain toxins get into the body and make the joints stiff. Where do they come from? Mainly our focus



the food we eat, the liquids  
rink, the air we breathe,  
all bring toxins into our  
em. So the very beginning  
yoga is to take care of the  
akes. If you want to be a  
yogi, at least physically,  
should eat the right clean  
; drink the clean liquid,  
the in clean air. Always see  
your food is free from tox-  
Remember that clean foods,  
n liquid, and clean air are  
very cheap or even free.  
can buy an apple for very  
le; you have to pay more  
an apple pie.  
Everything that comes from  
re, without any artificial  
age should be clean. So as  
as possible eat pure, nat-  
food in its natural raw  
e. When you cook food, steam  
or cook as simply as possible.  
Water is free. If you don't  
want to take water, take  
e juice or milk or yogurt.  
Instead of drinking the pure  
e, you want to ferment it,  
becomes very expensive. A  
n grape juice is cheap and  
lthy. The same grape juice  
mented becomes wine, it be-  
es acid. The drink itself is  
ensive, and the aftereffect  
even more expensive.  
Even without solids and li-  
ids we can live for a number  
days. But we can never live  
hout air. Air is the most  
ortant thing for our life.  
s most important thing is com-  
tely free. You have to pay  
ething for your solid food,  
ittle less for your liquid  
d, and nothing for your air.  
wanted even the poorest per-  
to live so He never charged  
His air. Even if you decide  
take a long deep breath He  
not going to send you a big  
l for it.

Unfortunately, many of us don't  
even want free nectarine air. In-  
stead they go to the shop and buy  
poisonous nicotine. Such people  
pay their hard earned money for  
poison while nectar is free. Cer-  
tainly even more is paid through  
the aftereffects of those cigar-  
ettes.

So Yoga asks that you lead a  
natural life and stay away from  
all these poisons, all these tox-  
ins so that your body can be more  
supple and free.

Perhaps you wish to free your  
body of these toxins but have  
already developed some bad habits.  
Here again, Yoga helps. If a per-  
son practices the Yoga postures  
and breathing practices, he can  
eliminate all the toxins, free  
his body from the poisons, and  
then lose all the craving. All  
the cravings for drugs, smoke,  
alcohol are caused by the toxins  
that already found room in our  
bodies.

Any kind of craving in your  
system can be eliminated by Yoga.  
It could be smoking or drinking  
or overeating or oversleeping.  
You simply start practicing Hatha  
Yoga, and very soon you will see  
that the craving is going away by  
itself.

At least for the sake of the  
physical health we should get  
into Yoga. It can eliminate all  
the toxins and put new, fresh  
vitality into your system.

#### SUFFICIENT EXERCISE

*Question: Is regular rigorous  
exercise necessary to help remove  
the stagnant toxins from the body  
or are the asanas and regular  
walking sufficient?*

*SRI GURUDEV: Asanas and walking  
are sufficient. Exercises like  
swimming do help strengthen the  
muscles, but they are not necessary.  
If you like to do them, there is*

no harm as long as you don't overdo them.

If you don't have time for other exercise, just stick to walking and Hatha Yoga. Even if you don't have time to do walking, asanas and some Soorya Namaskaaram (Sun Worship) is enough. If you want to become alert in the morning, do several rounds of the Sun Worship and then do the asanas.

If you still want to combine both exercises and asanas, do the exercises first, relax, and then do the asanas afterward. End up with asanas. If instead you practice the asanas first and then the exercises, you will disturb what you have built by the asanas.

#### PULLING POWER

*Question: If we're talking about strength and vitality, don't you need at least a little meat or fish in your diet to get that strength?*

**SRI GURUDEV:** No. Your system doesn't need that much of concentrated protein such as you get from meat. There is plenty of protein in lentils, avocados, beans and dairy products. That is enough, and it's in a simple, easily assimilable form. You can digest the protein easily. But to digest the concentrated protein from meat, you have to cook it a lot. You have to spend so much energy to get it digested and that is not even necessary for you, because it is too much for your system.

The people who worry about strength should go and watch the animals. Even energy is calculated as "horsepower". We never say tigerpower. The horse has vegetable power; it's a passive strength. Yes, animals like tigers and lions have

strength too, but it's a different kind of strength--a resting strength, a killing strength, an aggressive strength. Vegetarian animals, like elephants and horses, have pulling strength. What do we want? Killing strength or pulling strength? Our strength should be controlled, calm. *sattwic* (calm) quality is very important. We can easily sustain with a good vegetarian diet. Of course, any diet should be well balanced. However, that cannot easily be done without any meat, fish or eggs.

#### VITAMINS FROM AIR

*Question: Do you recommend taking vitamins?*

**SRI GURUDEV:** They aren't really necessary. When you eat your food well and digest it well, your body will convert everything into what you need. Your system has that capacity.

There are people who just live on air for years. In fact, you don't even need that much solid food. If you do a lot of breathing practices and take a lot of prana, your system doesn't need much physical food. In fact, you practice a lot of pranayama, your physical food consumption will go down by itself. You don't feel like eating too much because you get all the nourishment from the prana itself.

Of course, it's a known fact that people who do physical work using a lot of energy throughout the body, need more solid food. People who do more mental work need more liquid food. The people who do things as a form of meditation with all ease, can take food from the air itself. It comes more subtle.

There is a Japanese proverb which says: "Fresh air equals a thousand ounces of medicine."



# Message of Strength

Sri Swami Vivekananda



People are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from childhood. Lay yourselves open to these thoughts, and not to weakening and paralyzing ones. Say to your own minds, "I am He (pure, free, immortal Spirit)." Let it ring day and night in your minds like a song. At the point of death declare, "I am He (pure, free, immortal Spirit)." That is the Truth; the infinite strength of the world is yours. Drive out superstition that has covered your minds. Let us be brave. Know the Truth and practice the Truth. The goal may be distant, but awake, arise, and stop not until the goal is reached.

Take off that veil of hypnotism which has been cast upon the world. Do not send out thoughts and words of weakness to humanity. Know that all sins and all evils can be summed up in one word -- weakness. It is

weakness that is the motive power in all evil doing. It is weakness that is the source of all selfishness. It is weakness that makes men injure others. It is weakness that makes people manifest what they are not in reality. Let them all know what they are. Let them repeat day and night what they are: "I am He (pure, free, immortal Spirit)." Let them drink it in with their mothers' milk, this idea of strength.

Weakness leads to all kinds of misery, physical and mental. Weakness is death. There are hundreds of thousands of microbes surrounding us, but they cannot harm us unless we become weak, until the body is ready and predisposed to receive them. There may be a million microbes of misery floating about us. Never mind! They dare not approach us; they have no power to get a hold on us, until the mind is weakened. This is the great fact: strength is life; weakness is death. Strength is felicity, life eternal and immortal; weakness is constant strain and misery.

If there is one word that you

find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance, it is the word "fearlessness." Either in the material world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature.

We are not bound, we are free already. Not only so, but to say or to think that we are bound is dangerous; it is a mistake; it is self-hypnotism. As soon as you say, "I am bound," "I am weak," "I am helpless," woe unto you; you rivet one more chain upon yourself. Do not say it; do not think it.

The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practiced, I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves. Born with the consciousness that they were to be great, they became great.

Let a person go down as low as possible; there must come a time when out of sheer desperation he will take an upward curve and will learn to have faith in himself. But it is better for us that we should know it from the first.

Why should we have all these bitter experiences in order to gain faith in ourselves? We can see that all the difference between one person and another is owing to the existence or non-

existence of faith in himself.

He is an atheist who does not believe in himself. But it is not a selfish faith, because true faith in oneself means faith in all; you are All. Love for yourself means love for all, love for animals, love for Nature, love for everything and everybody because you are all one. It is the great faith which will make the world better. I am sure of that.

He is the highest person who can truthfully say, "I know about myself." Do you really know how much energy, how many powers, how many forces are lurking behind that frame of yours? What scientist has known all that is in man? Millions of years have passed since man first came here, and yet but an infinitesimal part of his powers has been manifested. Therefore, you must not say that you are weak. How do you know what possibilities lie behind the degradation on the surface? You know but little of that which is within you. For belief you is the ocean of infinite power and blessedness. □

#### KNOWING ONESELF

*from the Tao-Te-King*

*He who knows others is learned.*

*He who knows himself is wise.*

*He who conquers others has strength of muscles;*

*He who conquers himself is strong.*

*He who is contented is rich.*

*He who is determined has strength of will.*

*He who does not lose his center endures.*

*He who dies yet remains has long life.*



# The Healthy Ego

*by Anagan Stearns*

Sri Gurudev Swami Satchidanandaji sometimes uses the phrase "a healthy ego" when talking about the goals of Yoga. This is somewhat different than the traditional language (which Sri Gurudev also uses) which speaks of "transcending" the ego. Is his talk of a healthy ego merely a concession to those of us who are not ready for the real thing? Or is there some connection between the healthy ego and what we call transcendence? And just what is a healthy ego anyway?

First of all, we seem to use the word "ego" in different ways without fully being aware of it. And this, naturally, can lead to confusion.) For example, we speak of someone being egocentric or having a "big ego." And this is clearly something negative. Yet psychology speaks of developing a strong ego as something positive, and points to a weak ego as a problem. Is psychology anti-spiritual here? I don't think so. The same word is used, giving the illusion that we are talking about the same thing; but in fact we are

talking about two different realities. These two different realities, these two different meanings of "ego" are related but they are not the same. In fact, they must be distinguished if we are to understand just what their relation is.

The most basic meaning of "ego" is simply "I". Thus, any statement using (or implying) "I" is a statement of ego. This is true even if I say, "I love you" or "I want to be selfless." This ego as "I" is basically a matter of identity: "I am. . ." It is a positive assertion.

But there is another possibility. The ego, when it is unhealthy, bases itself on separation. "I" is not only different from the "other"; it has its being by asserting this difference. This is our basic objection when we say that someone has a big ego. We mean that they conceive of themselves as separate and act on the basis of that separation.

Thus (to speak philosophically) there is a basic antithesis between these two, between the ego of identity and the ego of separation. These two principles (ident-

ity and separation) are always found together, like two sides of a coin. But that does not mean that they are equal. On the contrary. It is always a question of decisive importance as to which principle is primary and which is secondary and derivative.

### GROWTH IN AWARENESS

Let me give an example. In high school or college, you may belong to a group, a fraternity. This group has certain values, and you belong to it because you share those values. Perhaps one of those values is to discriminate against certain people. The moment arrives when you become aware of the stupidity and cruelty of this. This is because you inwardly begin to identify with a different principle, a different value, one that is more inclusive. When this happens, you outgrow the group. It's not that you reject them (you may even try to change their views); it's just that you have a greater awareness of yourself, and you can identify only with those who share the same basic values. In this case, your ego is one of positive identity. You may need to separate yourself in certain ways, but that is simply a consequence; it is not the motive.

But there is another possibility, one where separation comes first. Again, to give an example, you may feel yourself snubbed by others (perhaps by that fraternity just mentioned). You feel rejected, with no hope of changing the situation. Here you can make the understandable mistake of taking that rejection as a basis for your identity. You might exaggerate the differences, become spiteful and witty. Here, rejection by others becomes a rejection of others. You do not have

a positive identity of your own in this case, but rather you define yourself in opposition to what you are not.

We see this kind of reaction in the compulsive rebel, or the person whose individuality is merely eccentric. Such a person's ego is based on separateness, and their identity is merely secondary, a consequence. As a result their ego can never really grow; it is always anchored to what they have rejected. Behind their show of independence, they are always dependent. I should add that a less obvious, though more common example of this kind of ego is a person who conforms out of a fear of rejection. Such conformity or imitation is also a false identity based as it is on a fear of separation.

These two kinds of ego (the affirmative, based on love; and the separative, based on rejection or fear) generate two different traditions. For example, they generate two different kinds of morality, two different kinds of metaphysics, in fact two different meanings for every term, including those terms that have to do with the ego and its transcendence (such as "renunciation", "surrender", and so on). This is because these two kinds of ego experience themselves in fundamentally different ways. The person with an ego based on rejection or fear will always experience his ego as something negative, as a burden to be "overcome". Because he is anchored to that which he has rejected (or that which he fears), he is never able to experience real transcendence. He feels stuck. This is the kind of situation where one tries, for example, to become more and more selfless, but feels basically dishonest. There is always a

(continued on page 19)



# Cleaning House

Sandra McLanahan, M.D.

Perhaps the reason fasting originally got its name was because it was found to help make the healthy "fast." Indeed, fasting is a very useful natural technique for relieving many bodily problems. But fasting must be approached cautiously. Now that nature works best gradually and doesn't do well with sudden changes.

One way in which fasting benefits us is by giving the body a chance to rest from expending energy to digest and assimilate food. The stomach, intestines and all the digestive organs have time to repair themselves and rest from active duty. In addition, the body is able to send more of its blood supply to weak areas of the body to catch up on left-over work.

When the stomach and intestines are filled with food, a great proportion of the blood supply must go there. That's why if you run after eating (drawing blood to arms and legs) you may feel slightly sick. Or if you try to meditate on a full stomach, you feel drowsy because, again, you are

asking the body to put its blood supply and energy in two places at once.

Animals naturally fast when they are sick. In fact, you cannot make them eat anything. This allows the body to correct problems by concentrating on eliminating toxic substances rather than digesting. Almost every disease is helped by fasting.

Of course, we do need raw materials for our bodies to function well. Probably, if we always ate the right amounts there would be no need to fast. But unfortunately, by our bad habits, we eat toxic things (refined and synthetic foods, chemical sprays) or eat too much, both of which create toxic conditions within the digestive tract. These toxic products accumulate in our liver and fat storage areas. In order to regain our health we must fast to eliminate these accumulations.

What takes place physiologically is that as fewer nutrients come in, the body must rely on its stored supplies. As it uses them up, deposited waste products are eliminated and balance

is restored to the body.

You can verify this yourself. As the deposits are disturbed and the body is "cleaning house" the tongue may become coated, the mouth cloggy, and a bad smell develop. All this comes from within as the elimination process continues. But as the fast progresses, the tongue coating will disappear, the eyesight will become clearer, and the saliva will actually taste sweet. You will feel very alert. This alertness is probably why so many religions associate holy days with fasting.

### HOW TO FAST

One fast day a week is an excellent regular practice for health. On this day take only juices—one kind of your preference. Don't use canned juice. When possible take fresh juice; if that isn't possible, use frozen. If you are having a very quiet day, you may take only water. In the beginning, if you feel very weak, take some solid fruit (fruit fasting).

Once you are used to this, you may try three-day fasts or go as long as two weeks twice a year with great benefit; but judge according to how you feel, not by any pre-set rules. When the tongue clears and the saliva is sweet, the fast is long enough.

For long fasts, a mixture of juices is beneficial. To one gallon of water, add two cups orange, one cup prune, and one cup papaya juice. This mixture of dilute juices is very gentle on digestion and aids fasting.

Most important: Take as many days to break a fast as you spent on the fast itself. During a fast the stomach and intestines become smaller, so you can't go right back to eating the same foods as before.

A good approach is to begin the fast on juice (make sure last few meals before fasting light). Take an enema each day fast because the body's normal reflexes of elimination are no effect. Come off the fast by taking juicy fruits like orange or grapes or by taking yogurt, finely chopped cucumber. Next easily digestible items like cream of wheat, applesauce, and plain steamed vegetables until you have equalled the number of days of the fast.

### HOW TO EAT

Once you return to a regular diet, what is the best way to eat? The very best is to eat as close as possible to the way they come in nature. At least of the diet should be raw because vital nutrients are destroyed by cooking. Raw salads, fruits, nuts, sunflower and sesame seeds and yogurt or cottage cheese form the basis of the diet. These foods build a perfect body if taken in the right quantity. You know the right quantity, develop the alertness to eat only when you are really hungry. Don't eat because it is a certain time of day. Ask the stomach, "Did I empty myself fully of the last meal?"

Most of all, moderation is important. The ancient South Indian scripture the Thirukural says "No medicine is necessary for one who eats only after assuring himself that what he ate before is already digested."

Try to eat only one main meal per day, the other two very small. Eat the main meal at noon so it is fully digested before bed.

Train yourself to be conscious while eating of how your stomach is reacting. Stop when it is full.



Just as we should not overeat, neither should we take the other extreme and fast to excess. You can judge for yourself how much you need to fast. Start with one day a week. If needed, try a longer fast later. Return to taking food with an attitude that food is medicine for the body, not only sensory pleasure for the tongue. In this way, you will avoid getting caught in overeating and remain in a light state. You will better be able to manifest your own inner Light.

### POSE TO DIGEST

If possible, after eating sit in Vajrasana. Vajrasana looks simpler than its dramatic effects reveal. It increases the digestive fire manyfold, tones the digestive tract and eliminates gas.

Keeping the knees together, kneel on the floor. Point the toes, spread the heels and sit back on the feet. Keep head, neck and trunk in a straight

line. Let the weight fall on the ankles; place the palms on the knees and relax.

At first you may not be able to hold the pose long because of tension in the knees or ankles, but gradually it will become comfortable. If possible, sit in this pose while eating and for at least ten minutes afterward. You will notice a great strengthening of the capacity of the digestive tract as well as toning of the entire nervous system.□



Vaj-  
rasana

(continued from page 15)

sense of effort. But where is the joy?

On the other hand, the person whose ego is healthy is capable of transcendence. This does not mean getting rid of that awful ego. Rather, the ego becomes more and more inclusive. It is strong enough to move beyond its limits. It is able to open itself. It has an unimpaired capacity for life. The ultimate end of this process is a positive identification with all that lives, all that is. Because this is so, it is not merely mental. Rather, every level of being, including the vital and emotional, participate in it. In such transcendence, the individual selves are not dissolved. They continue

to function, as they always did, in appropriate ways. "All things remain in God."

Of course, most of us have egos which are a complex mixture of these two kinds. The roots of each go very deep into our past and into our character. It is not always easy to distinguish one from the other. But at the core of our being, our true identity is always real, always good. Knowing this gives us the courage to regain that positive sense of self that is inseparable from true spiritual health.□

Anagan Stearns is a disciple of Sri Gurudev and a former editor of *Integral Yoga Magazine*. He and his wife Ganga run the Integral Yoga Teaching Center in Sea Girt, New Jersey.

# Vegetarian Matzoh Ball Soup

by Padma Wick



## Ingredients:

- ½ green cabbage
- 3 Tablespoons margarine or butter
- 1 clove crushed garlic
- 1 turnip
- 1 cup chopped fresh broccoli
- 1 stick celery with leaves, chopped
- 1 carrot, chopped
- 2 - 3 cups water
- 2 - 3 vegex cubes
- 1 package matzoh meal

Melt butter or margarine. Sautee crushed garlic. Add chopped cabbage and turnip and sautee lightly. Add water and vegex cubes and bring to a boil, then lower heat and simmer. Add remaining vegetables and simmer for one half hour.

Prepare matzoh balls as directed on package EXCEPT: The package calls for eggs so I use Jolly Joan brand egg replacer.. Instead of fat I use melted butter. For soup stock use the above soup.

When matzoh balls have cooked, add them and the water they have cooked in to the soup and simmer ½ hour more. You may want to add another vegex cube according to your taste.□



# The Ancient East Meets the Modern West

*by Swami Prakashananda Ma*

*This article was written for the World Hindu Conference which was held in Sri Lanka for five days in January.*

The 1960s were a time of turmoil in America. Young people were noticing the hypocrisy and emptiness of the values of modern society. They noticed the inequality in the world, the hate, the lack of compassion, and the endless fighting. The young people of the 1960s rebelled. Some of them actually fought the system they abhorred by using violence against what they called "the Establishment", others tried to escape totally by using drugs. Yet, they encountered the same problems within themselves, a feeling of emptiness behind all these actions and attempts to escape. Finally, they turned to Yoga.

Yoga was not totally new to America. Masters such as Sri Swami Vivekanandaji and Paramahansa Yoganandaji had come to America years before and still had disciples teaching the timeless truths of Yoga, but it was a relatively small number

of Americans who had even heard of Yoga. In the 1960s there was suddenly a great demand for a way of life which taught about the peace, the beauty, the love which is the nature of every being, and also taught ways to realize that Nature.

It was into this atmosphere of confusion and searching that teachers like Sri Swami Satchidanandaji came to speak about Yoga. Only someone of Divine vision could look upon the "flower children" of America and see something beautiful there. In rebellion against their families and society, they dressed wildly, acted with disrespect, and many never bathed. But their hearts were beautiful. Sri Swamiji and some of the other Yoga masters who visited America were able to see that beauty beneath the dirt and began to patiently teach.

Of course, Yoga is not something different from Hinduism. The essence of Hinduism is that total universal outlook, an acceptance and even an embrace of all religions. A true Hindu will even respect a total non-believer. A true Hindu considers himself a

Catholic, a Muslim, a Buddhist, a Jew, all religions. Unfortunately many who say they are practicing Hinduism seem to be limiting the scope of Hinduism by separating themselves from the other approaches even though the real Hinduism is a part of everything. So to make it more clear, some of the Masters and in particular Sri Swamiji, chose to simply use the term Yoga.

For a while, Yoga was a big "fad", as the news of its popularity with the young people spread and others became interested. It was considered fashionable by many to go from one guru to another. Many thousands tasted Yoga without actually eating. Yet, there were many others who were truly hungry.

In the midst of the people who thought of Yoga as the current craze there were those, of all ages and lifestyles, who took it seriously. The wisest of the Yoga Masters were patient, waiting until the furor died down and only the sincere seekers remained.

At the same time, scientists became interested in this "new" program from the East. As people began to report that Yogic techniques helped them to feel tranquil, more efficient at their jobs, more loving toward others, better able to cope with the pressures of modern American life, those who had scoffed at Yoga began to take it seriously. In the years since the 1960s there have been more and more experiments using Yoga for everything from stress management to curing disease. Modern science is simply "proving" what the Yogic scientists have known for thousands of years.

Now, in the 1980s, Yoga is

accepted as part of American Colleges and other education programs all over the country. Hatha Yoga as part of the curriculum. It is not at all unusual for an American business man to mention that he uses meditation to help him deal with demands of his job. Once Americans looked upon vegetarians as strange people; today vegetarianism is a totally accepted way of life. There are vegetarian restaurants everywhere. The Yogic philosophy is studied by schools and others looking for a deeper understanding of religion. Medical centers use Yogic techniques to help their patients. One excellent example of this is the program at the Baylor Medical School Hospital. Organized by Dr. Dean Ornish and under the direct guidance of Sri Swami Sachidanandaji, a total Yogic program was used for patients with heart disease. The dramatic positive results are currently being documented.

#### A YOGIC VILLAGE

What happened to those untrained flower children? Many went on to lead responsible lives. Those who seriously followed the Yogic teachings gave up drugs and alcohol totally. They became vegetarians. They learned the true meaning of respect for others and themselves. They began to shift with health, vitality, happiness, love for all humanity, and compassion for the parents they once said they hated. They became responsible citizens with a new understanding of what the world and everything in it were all about. Using this new understanding, many have gone into service professions. Even those whose professions are not considered as directly serviceful to humankind



have found ways to turn their  
k into service. For thousands  
Americans Yoga is their way  
life.

Among those people whose  
es were changed and enhanced  
ough Yoga, there were some  
wanted to delve into Yoga  
n more deeply. They wanted a  
al environment which was con-  
ive to the further study of  
a.

Sri Swami Satchidanandaji  
- at the urging of his  
usands of American students -  
nded the Integral Yoga In-  
tute in 1966. Soon there  
e Integral Yoga Institutes in  
or cities all over the coun-  
(and in other countries as  
1). The Integral Yoga Insti-  
es provided classes and many  
er services, and they provid-  
a totally Yogic lifestyle  
those who lived there. In  
midst of a bustling, world-  
city like New York, there  
ld still be a place where  
ple led a clean life based  
Yogic ideals and directives.  
Sri Gurudev had a dream of  
hole city which would be  
ed on those ideals, a com-  
te, self-sufficient Yogic  
lage which could prove to the  
ld that it is indeed possi-  
for people to live together  
harmony, in purity.

In 1973, Satchidananda Ashram  
e founded in Pomfret Center,  
nnecticut. This beautiful coun-  
estate was totally renovated  
Sri Gurudev and his students  
became the main headquarters  
the Integral Yoga Institutes.  
A community developed there  
ch included families with  
ldren, single people (brahma-  
ris), and those who had taken  
astic or pre-monastic vows  
nyasins). The members grew  
ir own food in order to pre-

pare delicious vegetarian meals.  
A school was started and was  
soon fully accredited. As word  
of this excellent school based  
on beautiful ideals spread, even  
people who weren't associated  
with the Ashram sent their child-  
ren to learn at the Ashram school.  
Retreats were offered, and many  
guests came to spend at least a  
few days in this peaceful setting.

Integral Health Services was  
started -- a clinic where the  
staff of medical doctors, chiro-  
practors, nutritionists, psychol-  
ogists all used the Yogic tech-  
niques for radiant health and pre-  
ventative medicine. A natural foods  
store and other Yogic businesses  
opened in neighboring towns. Even  
the neighboring people who weren't  
interested in practicing Yoga them-  
selves grew to have great respect  
and admiration for Sri Gurudev  
and his children.

Unfortunately, there simply  
wasn't enough room. Many people  
came from all over America and  
other countries to live in the  
Ashram. So Sri Gurudev and his  
children continued to search for  
somewhere to really expand and  
develop the totally Yogic city he  
had envisioned for so long. In  
1979, a beautiful, secluded, 650-  
acre piece of property was found  
in Buckingham, Virginia. Since  
that time Sri Gurudev and his  
disciples have been busily build-  
ing Yogaville.

#### ONE LIGHT

Even before he first visited  
America, Sri Gurudev worked to  
bring people of various religions  
together in harmony. Even though  
we all have different paths, we  
are still working toward the same  
goal, the same Truth. Again and  
again, he speaks about how we  
must never fight in the name of  
religion. Instead, religion

should bring us closer. After moving to America, he continued to hold Ecumenical Services and speak to people of all faiths about how "Truth is one, but paths are many." Sri Gurudev always dreamed of a place where all the religions could come together and worship in their own way while still remembering that there is One Light which shines on all the various religions.

He conceived the idea of a LOTUS Temple. The Light Of Truth Universal Shrine, a lovely lotus-shaped building, will contain an altar for each major religion along with an altar for all other known religions and one for all unknown religions. One Light will be at the center of the structure and will shine

on all the altars as a reminder of the One Source. Libraries will be available with scriptures and texts from each religion. The building is now being started on the property Buckingham, Virginia.

So Yoga in America has come a long way from the dirty, ragged, drug-taking hippies of the 1960s to the sincere seekers of the 1980s working to build a city based on the high ideal of Yoga. Americans have grown from thinking of Yoga as some new, strange craze to seeing it as a dignified, respectable, ancient way to tranquility, health and happiness. It has taken patience and dedication of Masters such as Sri Swami Satchidananda to achieve this. □

## Aim High

"Fearless minds climb soonest unto crowns."

-William Shakespeare

"Who shoots at the midday sun, though sure he shall never hit mark, yet sure he is that he shall shoot higher than he who aims but at a bush."

-Sir P. Sidney

"The wise and active conquer difficulties by daring to attempt them."

-Nicholas Rowe

"Energy will do anything that can be done in the world."

-Goethe

"The hunger and thirst of immortality is upon the human soul, filling it with aspirations and desires for higher and better things than the world can give. We can never be fully satisfied but in God."

-Tryon Edwards



# Universal Grace

*Compiled by Mark Goldstein*

In the Koran it is written: To Allah belongs the East and the West. Whichever way you turn there is the face of Allah. He is omnipresent and all knowing.

As we eat this meal, may we feel Allah everywhere. Let us turn to the left and see the face of God; turn to the right and see the face of God.

In the Bhagavad Gita Lord Krishna tells us: "He is the Light of all lights which shines beyond all darkness. It is vision, the end of vision, to be reached by vision, dwelling in the heart of all."

May we feel that we are partaking that "Light of all lights," and may we all shine radiantly.

And Lord Jesus said: "I have spoken thus to you, so that my joy may be in you and your joy complete. This is my commandment: Love one another, as I have loved you."

As we eat this food, may we feel the joy and love of Christ filling us to overflowing.

In the Tao Te Ching it is written:

The Universe, like a bellows,  
Is always emptying, always full.  
The more it yields, the more it holds.  
Man at his best, like water,  
Serves as he goes along.

With this food may we be granted the power of water, to serve as we go along. May we be granted the wisdom to empty ourselves, and so be filled.

*(continued)*

Lord Buddah invoked in the Heart Sutra: "Gate, gate, paragate, parasamgate, bodhi svaha. Gone, gone, beyond gone, gone beyond the beyond altogether. O what an awakening! All Hail!"

With this food and with this good company, may we have the strength and the courage to go beyond the beyond, to open our eyes, and to wake up.

In the Avesta, the Zoroastrian scripture, it is written: "We sacrifice unto the Immortal, radiant, swift-horsed Sun. When the Sun warms with its light, when the Sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura.

With this food may we be filled with the light, energy, and glory of the Sun. May we, like the angels, gather, distribute, and bestow this glory upon the earth.

And in the Torah Moses sang: "Mi chamoha baelim, Adonai? Who is like unto You, O Adonai? Who is like unto You, glorious holiness, terrible in praises, working wonders?"

As we eat God's food, may we sing His praises, be blinded by His glory, stand in wonder of His manifold works.

Senge-Takazuni, a Shinto priest, sang:

There is no place  
On this wide earth-  
Be it vast expanse of Ocean's waste,  
Or wildest mountain peak, sky-caressed  
In which the ever-present Power Divine  
In every force of nature's not a shrine.

May we see the whole world as God's temple. May we make this food an offering to the Lotus shrine of our own heart.

\* \* \* \* \*

#### SAIL FREE

*Mine is just an ordinary life passing,  
and yet,  
I am always listening for Your step,  
Your call; and to feel Your hand set  
against the stubborn gates of my heart,  
to grant it for once and all  
its own flow and freedom*

*Like a boat that's locked and moored  
but rocked and pulled by every tide,  
I long to sail free  
to the very center  
of the boundless seas  
and skies horizonless!*

-Swami Divyananda Ma

# Day-by-Day with Sri Gurudev



November - December 1981



In September and October Sri Gurudev travelled through India and Sri Lanka, meeting with many devotees and speaking to many different gatherings. We look forward to having the full account of his travels for you in our next issue of Integral Yoga Magazine.

### BUCKINGHAM, VIRGINIA

The Virginia Ashram was, of course, bustling with activity and anticipation as the time approached for Sri Gurudev to give the first satsang since his return from India and Sri Lanka. As usual, people from Richmond, Washington, D.C., Virginia Beach, New York, and many other cities had come just to receive the darshan of Sri Gurudev.

Dr. Amrita McLanahan, who was one of those who accompanied Sri Gurudev on this trip, entertained everyone with wonderful, inspiring stories about their travels.

Sri Gurudev then talked about one of his favorite topics -- the importance of service to others. "As long as we are living on the lap of Mother Earth, we have to do something," he told us. He spoke about the five classifications of people: the thief, who takes but never gives; the debtor, who gives back only half the value of what he received; the businessman, who gives back just as much as he took; the good person, who gives a little more than he got; and finally the saint, who receives nothing but gives all. "At least be a good person," said Gurudev.

He explained that you don't have to give to exactly the same person from whom you received. "If a baby smiles at you, you can do something for a poor

baby somewhere." "Give to others what you would want for yourself. In the higher level you don't expect anything but you always sow a good seed."

Not only action, but thought and prayer play important parts in giving: "Sometimes what you do with the hand has limitations but what you do with your thought has no limitation."

Sri Gurudev was asked about business practices and debts. "Real business," he said, "means that you think of the buyer, work out for his benefit. And of course to continue to serve, you should survive so you need to make a little money." After speaking a bit more about carrying on business in a Yogic fashion, he said the about debt: "If you think you have a debt, you have to pay it somehow. Debt is the worst thing in life. . .our own conscience should be completely clean."

### Clean Ego

On another satsang evening, someone asked "What is the use of the ego?"

"Without ego you won't even ask that question," Gurudev explained. "Ego by itself is not bad. The problem comes if we use it to get sick. . .we need a healthy ego, one that would embrace the whole universe. . . We don't want to crush or kill the ego, just clean it up."

The talk about ego led to a discussion of winning and losing and Gurudev commented, "Just as you say 'Hey, I won!' say 'Hey, I lost!' in exactly the same way. If you win all the time, you'll only see sad, losing faces around you. If you lose you'll see happy winning faces."

"What does it mean," another devotee asked, "when someone meets you and has a spiritual experi-

ce?"

"If the flower opens when the sun comes up, would you say the sun has given something to the flower? No. The flower was ready to receive the sun's rays." Gurudev gave another analogy: "The radio should be well-tuned. See that all the wires are connected, and so on. Then you can tune it in and receive the station." Gurudev went on to tell the story of some boatmen who planned to go sailing. Several opened the sails in their boats and moved out across the water. But a few others simply sat there and waited to start moving. Nothing happened because they hadn't opened their sails. Gurudev explained, "The sails are the heart. Open your sails."

#### Unconscious Sleep

"What is the difference between deep sleep and samadhi?" was another question.

"In sleep," Gurudev elucidated, "the mind is unconscious. In samadhi, it's superconscious. . . . In samadhi there is tranquility. While in samadhi, you are dynamic. You can even perform more samadhi. Yes. Samadhi is dynamic activity in the midst of tranquility."

Among the other gems of wisdom from Sri Gurudev during that satsang were: "To train the mind all you need is one thing -- just regular in repetition of your mantram." "Stick to one practice. Regular. Lead a peaceful life, a detached life. Be content. Do your duties. Do your activities without personal desire." "Rather than letting your surroundings influence you, be strong so you can influence your surroundings." "Always think of something to elevate you, not to make you sick or sad. Look

on the brighter side."

#### Stop Running

Sri Gurudev began the 14th of December satsang by asking a question himself: "What is all the human effort about? What is the common aim?" After many different answers from the audience, he answered it himself by reminding us that everyone is really searching for inner Peace. "How can you experience that inner Peace? Know it is already within you and stop running to find it outside."

"It sounds simple," Gurudev said. "It becomes simple if your knowing is established. Knowing is not enough though. Knowing you have food in the house is not enough to satisfy your hunger. You have to eat the food. Know it first; then experience it."

"The great South Indian poet Avaayar, was asked how or when one might attain liberation. She replied, 'You already have if you drop all attachments.'"

Some other tidbits from this satsang: "People say 'I'm running for president.' I say, why run? Sit. As long as we run after anything we will have these emotional upsets." . . . "If we put our ego into our actions, God finds it hard to make use of us." . . . "Whatever you do, whatever happens to you is to purify you. You can help Mother Nature by doing practices to help the purification." . . . "All the Yogic practices are curative, but you must take care of prevention too by watching what you put into your body and mind. Sensible people should know prevention is better than cure." . . . "God has given us the freedom to remember or forget our true nature." . . . "Wherever you begin doesn't matter,

*Sri Gurudev  
working on LOTUS  
Lake Fountain  
with Br. Janaka*



but know where you are going."  
... "Everyday think to your-  
self 'Am I getting closer to  
my goal?'" ... "The best service  
you can give me is to make your-  
self a wonderful Yogi. Serve  
everyone, everything. Then you  
have served me."

#### Sun, Sand, Surf

Sri Gurudev enjoyed six sun-  
filled days in the Caribbean as  
the guest of Mitra and Yvonne  
Neuman of New York.

After hearing of Gurudev's  
very fruitful, but physically  
strenuous two-month tour abroad,  
the Neumans lovingly offered  
to have Gurudev join them in St..  
Maarten.

On this magnificent tropical  
island, Gurudev enjoyed his  
first experience of scuba diving!

Another highlight was a visit  
by Mr. and Mrs. V. Daryanani of  
St. Thomas. It was Mrs. Daryanani  
who, many years ago, saw a book  
of Gurudev demonstrating Hatha  
Yoga poses and was inspired to  
request Master Sivanandaji to  
please send Gurudev to teach  
Yoga in Hong Kong, where she was  
living at the time. Sri Gurudev,  
who was living in Sri Lanka then,  
visited Hong Kong and many other  
visits have followed.

#### LOTUS

Everyone might not be aware  
just how much energy is going  
the great project of the Light  
Truth Universal Shrine. People  
coming forth - literally from  
around the world - to participate  
whatever way they can to make  
great dream a reality. Many  
who have never even met Sri  
are fascinated by this idea of  
ecumenical haven for all human

Dedicated architect and de-  
Jagadish McCabe has spent many  
hours along with other members  
of his architectural firm working  
on plans, drawings and models  
the LOTUS. He frequently travels  
to Buckingham to meet with Sri  
Gurudev and Ramakrishna Sacka-  
director of construction. Sri  
rudev is always thinking of ways  
to improve and refine the design

Building plans are being  
alized, and a spring ground-  
breaking for LOTUS is scheduled

One can stand on the over-  
behind the main Ashram building  
and see the beautiful LOTUS  
waiting for the flower to bloom  
next to it. For a fleeting mo-  
ment one gets a feeling of what  
it will be like to stand there  
and see the majestic LOTUS in  
shining in all God's glory.

-Sister Devi and Swami Prakas



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"Yoga tells you that your own peaceful thoughts will bring results. In the name of Yoga, we try to collect the mind and send out peaceful vibrations. A sincere thought will travel all over the world. It is more powerful than any missile, or even an atom bomb."

- Sri Gurudev

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"Our food comes from Nature, our air comes from Nature and our water comes from Nature. So we should return things to Her. We cannot return exactly what we take, but we can convert the food, the air and the water into energy and use it for the benefit of the world. Then we will not be debtors."

- Sri Gurudev

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"If you dam up a river, it stagnates. Running water is beautiful water. So be a channel. Do not cling." - Sri Gurudev

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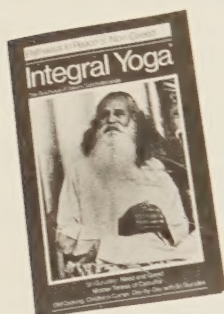
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"It's all His name,  
It's all His form,  
It's all His deed -  
And it's all for good!"  
- Sri Gurudev

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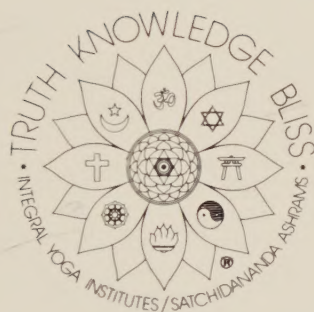
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# Integral Yoga

**Integral Yoga** is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja  
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

**Karma  
Yoga**



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa  
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

**Bhakti  
Yoga**



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha  
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

**Jnana  
Yoga**



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda